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FUNDAMENTALS OF
MEMORY DEVELOPMENT

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**FUNDAMENTALS OF
MEMORY DEVELOPMENT**

FUNDAMENTALS OF MEMORY DEVELOPMENT

BY

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THIRD EDITION

REVISED AND ENLARGED

UNIVERSITY PUBLISHING CO.,
LOS ANGELES, CALIFORNIA

Price \$3.00

BF 385
.R75
1920

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MAY -6 1920

FOREWORD

Memory is the foundation on which your mental storehouse is built. A poor memory is like a foundation of sand—shifting, unreliable, uncertain. A good memory is like a foundation of rock—secure, certain, enduring. Successful men are men with good memories. The man with an accurate and dependable memory is the man who is marked for advancement.

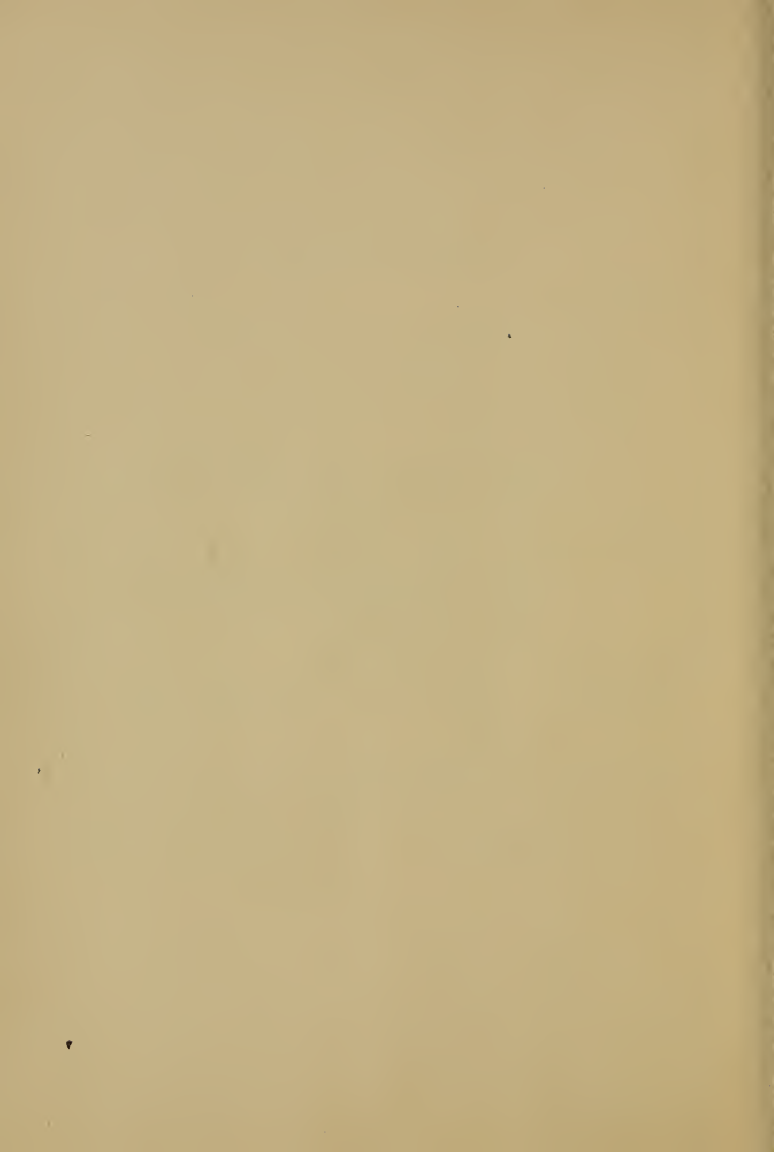
These lessons are the result of study and research extending over a period of more than four years. The aim has been to make the course concise by omitting useless stunts and other impractical material; at the same time to make it complete by including all of the basic principles of memory development; in short, to make it clear, understandable, and practical, yet thoroughly scientific.

FOREWORD TO THE THIRD EDITION

The rapidity with which the first two editions of this work were exhausted, making a third edition necessary, has been gratifying. Advantage has been taken of the opportunity to revise and considerably enlarge the book and to include in it an interesting article on the origin of names for which we are indebted to *The Dearborn Independent*; also some selections for practise in verbatim memorizing which will be found helpful.

CONTENTS

LESSON	PAGE
I. The Way to a Better Memory	13
II. General Considerations	21
III. Impression, Attention, Interest	29
IV. Concentration	37
V. Association; How to Remember Names, Faces, and Errands	45
VI. Numbers, Dates, Prices, etc.	55
VII. Verbatim Memorization of Poetry and Prose, Remembering Contents of Books and Articles	65
VIII. How to Study Effectively	71
APPENDIX A. Some Common Names and Their Origins	79
APPENDIX B. Selections for Practice in Ver- batim Memorizing	88
APPENDIX C. How to Make Abstracts: An Example	102



LESSON I
THE WAY TO A BETTER MEMORY

LESSON I

THE WAY TO A BETTER MEMORY

Fundamentally, there are but two ways of developing the memory: one is by artificial "systems," and the other is by natural methods. Some of the artificial systems give surprising results—*temporarily*, or on some particular stunt. Their basic principle, however, is unsound, for they are nothing more nor less than a mental crutch, and they lack the universal applicability which characterizes the natural methods. Dr. Noah Porter says, "The artificial memory proposes to substitute for the natural and necessary relations under which all objects must present and arrange themselves, an entirely new set of relations that are purely arbitrary and mechanical, which excite little or no other interest than that they are to aid us in remembering. It follows that if the mind tasks itself to the special effort of considering objects under these artificial relations, it will give less attention to those which have a direct and legitimate interest for itself." Granville says: "The defect of

FUNDAMENTALS OF MEMORY DEVELOPMENT

most methods which have been devised and employed for improving the memory, lies in the fact that while they serve to impress particular objects on the mind, they do not render the memory, as a whole, ready or attentive."

A fallacy frequently found in treatises on the memory is that of regarding the development of the memory as analagous to the development of a muscle. When muscles are developed by exercise, they become larger, owing to the addition of new muscle fibers; but developing the memory does not increase the size of the brain. Committing poetry to memory does not improve your memory for numbers or for names or for the facts of history or for anything else: that is, it does not improve the faculty of memory as a whole. Since memory is not muscle, its development must be based on a different principle. When a person learns to play the piano the skill he acquires is not due to any increase in size of either brain or muscle, but is due to the development of brain and nerve paths. You may learn to play "pieces" of music without mastering the theory and principles of music: Similarly, by means of the artificial method of memory training, you may retain *pieces* of knowledge. In order, however, to acquire the ability to play any music at sight, you must study the theory and principles of music in general and learn how to apply the fundamental principles to any particular musical

FUNDAMENTALS OF MEMORY DEVELOPMENT

composition. The course of lessons in this little book gives you the fundamental principles of the natural method of memory training, based on laws of mental action as proved by scientific investigation.

Once you master these basic principles, you can apply them to anything you want to remember. An evening of study of the natural method will not enable you to startle your friends with some spectacular stunt; but a little study every day, combined with practise of the principles, will in a few weeks bring results that will prove to you the superiority of this method. Halleck says: "Improvement comes by orderly steps. Methods that dazzle at first sight never give solid results." In this as in other things, the race is not always to the swift.

The mind that is turbulent or restless and over-burdened with what may be called mental rubbish is in a condition which is exceedingly unfavorable to good memory—in fact, clear memory is almost impossible in such a mind. Only the clear, calm pool of water gives a clear reflection; likewise, it is the clear, calm mind that makes a clear memory. Confused thought must give way to orderly, logical thought. Mental strain and tension must be replaced by relaxation. Scattered or diffused interests must resign in favor of the mental state in which the attention is sharpened to a point and focused on one thing

FUNDAMENTALS OF MEMORY DEVELOPMENT

at a time. This centering of the energies on one thing at a time is one of the secrets of accomplishing the maximum amount of work with a minimum of fatigue. If you try to do two things at once, it tires the mind as well as the body.

Discrimination plays an important part in good memory. It is just as essential to know what to omit from our mental records as to know what to put into them. It is harmful to the memory to do a great amount of "light" reading which you do not intend to remember, for while you are reading with this attitude of mind, the mechanism of memory is thrown out of action, so to speak, thus developing a habit of not using it which makes it more difficult for you to use your memory when you want to do so.

Not only is such reading injurious to the memory, but it is a waste of time, for the time would be more profitably—and just as enjoyably—spent in reading something worth while. There are so many good books in the world that no one need waste his time with the other kind. Before spending any considerable amount of time on anything—whether it be reading a book, playing a game, or whatever it may be—stop and ask yourself the question, "Is this worth while?" Holworthy Hall, the author, has an excellent test for determining what is wasted time. He says, "Any time I spend in doing what I don't affirmatively want to do, in view of

FUNDAMENTALS OF MEMORY DEVELOPMENT

my ambitions and responsibilities, I call wasted."

The best memory does not remember everything that comes to its attention; and it is not desirable that it should. Our mental experiences are so multitudinous in number that many things must be forgotten in order that we may remember those which we need. "This peculiar mixture of forgetting with our remembering is but one instance of our mind's selective activity. Selection is the very keel on which our mental ship is built; and in the case of memory its utility is obvious. If we remembered everything, we should on most occasions be as ill off as if we remembered nothing. It would take as long for us to recall a space of time as it took the original time to elapse, and we should never get ahead with our thinking. All recollected times undergo, accordingly, what M. Ribot calls foreshortening; and this foreshortening is due to the omission of an enormous number of the facts which filled them." (William James.)

"As fast as the present enters into the past, our states of consciousness disappear and are obliterated. Passed in review at a few days' difference, nothing or little of them remains: Most of them are made shipwreck in that great nonentity from which they nevermore will emerge, and they have carried with them the quantity of duration which was inherent in their being. This deficit of surviving conscious states

FUNDAMENTALS OF MEMORY DEVELOPMENT

is thus a deficit of the amount of represented time. The process of abridgment of foreshortening, of which we have spoken, presupposes this deficit. If, in order to reach a distant reminiscence, we had to go through the entire series of terms which separate it from our present selves, memory would become impossible on account of the length of the operation. We thus reach the paradoxical result that one condition of our remembering is that we should forget. Without totally forgetting a prodigious number of states of consciousness, and momentarily forgetting a large number, we could not remember at all. Oblivion, except in certain cases, is thus no malady of memory, but a condition of its health and its life." (Ribot.)

LESSON II
GENERAL CONSIDERATIONS

LESSON II

GENERAL CONSIDERATIONS

It is important at the outset to understand just what memory is and what is aimed at in its development, for unless we know where we are going, we shall be like the man in the song, "I don't know where I'm going, but I'm on my way."

A very good definition of memory is the one given by the Century Dictionary: "The mental capacity of retaining unconscious traces of conscious impressions or states, and of recalling these traces to consciousness with the attendant perception that they (or their objects) have a certain relation to the past."

Locke's definition is also good: "The power to revive again in our minds those ideas which, after imprinting, have disappeared, or have been, as it were, laid aside out of sight, . . . is memory." In other words, memory is the knowledge of a fact or event which, having disappeared from consciousness, at a later time reappears, together with the additional conscious-

FUNDAMENTALS OF MEMORY DEVELOPMENT

ness that we have thought or experienced it before.

Since the quality and quantity of brain tissue in a given person remains practically fixed, it follows that no system of memory training can enlarge what may be called the native retentiveness of the individual. The advancement must come in mental habits and in methods of learning; these are capable of almost unlimited improvement. Many bad memories are merely bad habits.

Your body is controlled by your nervous system, comprising brain, spinal cord, and branches extending to every part of the body. It is now an accepted principle in science that the brain may be regarded as a storage-battery, storing a form of energy in many respects like electricity, but which may be called nervous energy. Every activity of the body requires energy, and this energy is supplied from the brain storage-battery. Not the slightest activity of any part of the body can take place unless energy is sent to that part over the nerves, which may be compared to the wires going out from a central power station and carrying electrical energy to all parts of a city. When nervous energy arrives at a muscle it is transformed into motion—a process corresponding to the transformation into motion of the electrical energy arriving in a motor over the wires from the power-house.

FUNDAMENTALS OF MEMORY DEVELOPMENT

Every purposeful act of life which is repeated at greater or less intervals is a habit, formed by the nervous current flowing repeatedly through a certain series of nerve wires and meeting with less resistance to its flow each time. The process may be very roughly illustrated in this way: if you walk across a freshly plowed field, there is considerable resistance to your passage the first time; but if you repeatedly walk over the same course, a path is soon formed which makes walking easy. Any act of mind or body which you repeat from time to time wears a path, so to speak, in your nervous system, and thus forms a habit. It is easily seen from this that you *must* have habits, whether you want them or not; you cannot escape them. Whether the habits you have are to be a help to your progress and your achievement, or whether they are to be the reverse, depends on you. You can make of yourself what you will, by directing your habit formation. Form habits of remembering, and you will have a good memory. If you have formed wrong habits and you want to get rid of them, you have a difficult task; but will-power and perseverance can accomplish it. Form right habits of study, of work, of play, of all the various activities of life, and you can attain any goal within reason you may set for yourself.

These lessons give you methods for remembering. The first time you try to apply any

FUNDAMENTALS OF MEMORY DEVELOPMENT

particular method, you may find it hard, for you are forcing nerve currents over paths they have never traveled before. Keep at it; each repetition wears the path smoother and makes the method easier. Once the habit of remembering is established, it becomes as easy as not remembering.

Our knowledge comes to us through the senses. Each thing that we learn arrives in the brain through one or more of these five channels, or paths: Seeing, hearing, smelling, tasting or feeling. Of these, the first two bring us the greater part of our intellectual knowledge.

Some persons remember best the things they see; such persons are said to have the *visual* type of memory. Others remember better the things they hear; these are said to have good *auditory* memory. In some persons the relative activity of the two types is about even. In addition to these types of memory, there is still another in which the mind retains its impressions best when the person either speaks aloud or writes the information which is to be memorized. This is known as the *motor* type of memory.

In beginning the development of the memory, you should discover as soon as possible whether your memory is predominantly visual or auditory. One of the best ways to go about this is to review in your mind a number of facts which you have acquired in the past few weeks, or

FUNDAMENTALS OF MEMORY DEVELOPMENT

months, and in each case try to recall whether you first acquired the fact through your eyes or through your ears. Given facts of as nearly as possible the same comparative importance, the method of acquisition which has the greatest number of facts to its credit is the one which is best developed in you.

Another method of determining this point, and one which will give an indication of the part played by the motor memory in your case, is as follows:

Have a friend or member of your family make three lists, each containing fifteen unrelated words, on three separate sheets of paper. Read the first list once carefully, then without referring to the paper, see how many you can repeat. Have someone read aloud, once, the second list, and see how many you can remember. Then take the third list, write each word once, and test yourself as before. Following is a list of words which you can use for the last test:

city	native	automobile
ocean	book	magazine
hat	calm	lawyer
lion	chair	simple
ship	excellent	light

When you have determined which is your predominant type of memory, that is the method you should use most frequently, for by so doing

FUNDAMENTALS OF MEMORY DEVELOPMENT

you are making the most of your natural faculties. None of the methods, however, should be neglected, and the more of them you use for any given fact, the more certain you are of remembering that fact.

LESSON III
IMPRESSION, ATTENTION, INTEREST

LESSON III

IMPRESSION, 'ATTENTION, INTEREST

If you will refer to the definitions of memory given at the beginning, you will note that in each of them occurs the idea of the fact or event being *again* in consciousness. Many people fail to remember because they never acquire a first impression. Without a first impression, the best memory in the world is helpless. If you are to remember a fact, that fact must previously have existed in your consciousness for a measurable period of time: there must have been a first impression. No system of memory culture can give you a magic power of making something out of nothing.

The impressions which are best remembered are those which are

- (1) New or startling,
- (2) Most interesting,
- (3) Clearest or most vivid,
- (4) Frequently repeated,
- (5) Most recently acquired.

(1) One of the chief reasons why we remember the experiences of childhood so much better

FUNDAMENTALS OF MEMORY DEVELOPMENT

than those of our later years is that during this period the mind is fresh and even ordinary facts and events are surprising.

(2) Most persons who say they have poor memories are usually found to have excellent memories for some particular kind of facts—and it is always for something that is of special interest to them. A woman may have a very poor memory for political facts, but an excellent one for the details of a dress which she admires. In the case of a man, this might be reversed. Some persons have a good memory for numbers but a poor memory for words, and *vice versa*. There are many young office clerks whose memory for business facts is so poor that they never rise above mediocrity, who nevertheless exhibit an amazing capacity for retaining baseball scores and batting averages. If these same young men would take a corresponding degree of interest in their work, and would spend as much time studying and thinking about it, advancement in position and salary would take care of itself. To rise above the other fellow, it is only necessary to do better work than the other fellow.

(3) It is a mistake to blame the memory when the real trouble lies in poor observation. Can you tell the relative position of the horns and ears on a cow? Which way does the head face on a two-cent postage stamp? If you cannot answer such questions as these correctly, it is

FUNDAMENTALS OF MEMORY DEVELOPMENT

not because you have not *seen*, but because you have not *observed*—because you have not *acquired an impression*.

The power of observation can be wonderfully developed. Readers of Kipling's "Kim" will recall the amazingly detailed description by the native Hindu boy of the fifteen precious stones which were shown to him for a few minutes only, and then put out of his sight. You can develop *your* power of observation by practice. As you walk along a business street where there are stores, stop a few minutes before some window containing a number of small articles. A jeweler's window is good. Look over the display carefully, examining each object separately first, then the entire window as a whole. Then pass on and try to recall what is in the window.

Another excellent means of developing the power of observation is by drawing on paper a simple picture of some ordinary object such as an inkstand or a vase. You need not be an artist to do this and the result of your effort may have no artistic value, but that does not matter. You will probably be surprised at the details you will notice that you had not observed before.

In cultivating the power of observation, a little practice repeated *every day* is much more effective than a great effort followed by a period of inaction. Set yourself a little daily task of observing some thing carefully, picturing it in

FUNDAMENTALS OF MEMORY DEVELOPMENT

the mind in all its details. On the following day call up the picture, reproducing it as clearly as you can, and then compare the original object, and note any inaccuracies. Five minutes a day given to this is one of the best investments of time you can make, and the resulting development of your powers of observation—and consequently, of your memory—will repay you many times over. Accurate observation gives the clear mental impressions which are so essential to good memory.

(4) Frequent repetition of an impression is the method which is perhaps more at the command of the individual than any other. Every mental impression cannot be new or startling; all cannot be equally interesting, and certainly every impression cannot be most recent. We can, however, repeat ideas to ourselves as much as we wish. Probably everyone has heard the old saying, "Repetition is the mother of learning." This is only another way of saying that repetition is the mother of memory. Facts which we find dull but which we nevertheless find it necessary to remember, can be retained by this method.

(5) The only way we can keep recent the impressions we wish to retain is by repetition. When we wish to memorize poetry or any other literary matter word for word, repetition is the method we must employ.

FUNDAMENTALS OF MEMORY DEVELOPMENT

Newly learned facts are retained best when no new mental activity follows the period of acquisition. The new memory material must figuratively "settle down", and is apt to be lost if it is stirred up by other mental engagements.

ATTENTION AND INTEREST

We have already seen that in order to have memory, we must first have an impression. The first step in acquiring an impression is *attention*. The word attention comes from two Latin words meaning to stretch toward. We must *stretch* our mind *toward* the fact or object we wish to remember. If we are *interested* in the fact or object, giving attention is easy; if not, it is more difficult, and it becomes necessary to bring our will-power into play to keep the attention centered, or else find something to which the object is related, that we *are* interested in. The part played by interest in the mechanism of memory is an exceedingly important one. In itself, the average railroad time-table is a rather uninteresting object, but when one begins to plan a trip, and wants to know the time of arrival and departure of trains, that same time-table takes on a very decided interest. If you are interested in your work, not only is it easier to do that work than something in which you are not interested, but you will be more successful in it than in the uninteresting work.

FUNDAMENTALS OF MEMORY DEVELOPMENT

A cardinal principle to be observed in developing the power or habit of giving attention is to attend to only one thing at a time. It is one of the laws of mind that its attention can be directed to but one thing at a time. Some may apparently attend to two or more things at the same time, but accurate psychological investigation of this phenomenon has shown that in reality the mind is rapidly oscillating from one object of attention to another.

The importance of giving undivided attention to whatever you want to remember is so great that it is safe to say that if you were to read these lessons through but once and were then to forget every principle laid down with the exception of this; if you were to remember this one and were to apply it, your memory would be noticeably better.

To get the most from these lessons, however, more than a mere reading is necessary. They must be *studied* and *applied*. Many people *wish* they had a better memory, and then feel that they have not had a square deal because the act of wishing did not result in their being handed a better memory on a silver platter. You must do more than wish: you must *desire*, and desire so strongly that you will be impelled to *action*: then you will *get results*.

LESSON IV
CONCENTRATION

LESSON IV

CONCENTRATION

The word concentrate comes from the Latin, and means literally to center together. "In concentration, the consciousness is held to a single image; the whole attention is fixed on a single point, without wavering or swerving. The mind—which runs continually from one thing to another, attracted by external objects and shaping itself to each in quick succession—is checked, held in, and forced by the will to remain in one form, shaped to one image, disregarding all other impressions thrown upon it.

"At the beginning of concentration, two difficulties have to be overcome. First, this disregard of the impressions continually being thrown on the mind. The mind must be prevented from answering these contacts, and the tendency to respond to these outside impressions must be resisted; but this necessitates the partial direction of the attention to respond to the act of resisting, and when the tendency has been overcome, the resistance itself must pass. Perfect balance is needed, neither resistance nor non-resistance, but

a steady quietude so strong that impressions from outside will not produce any result, not even the secondary result of the consciousness of something to be resisted.

"Second, the mind itself must hold as sole image, for the time, the object of concentration; it must not only refuse to modify itself in response to impacts from without, but must also cease its own inner activity wherewith it is constantly rearranging its contents, thinking over them, establishing new relations, discovering hidden likenesses and unlikenesses. It has now to confine its attention to a single object, to fix itself on that. It does not, of course, cease its activity, but sends it all along a single channel. Water flowing over a surface wide in comparison with the amount of water, will have little motor power. The same water sent along a narrow channel, with the same initial impulse, will carry away an obstacle. Without adding to the strength of the mind, the *effective* strength of it is immensely increased. Imposing this inner stillness on the mind is even more difficult than the ignoring of outside impacts, being concerned with its own deeper and fuller life. To turn the back on the outside world is easier than to quiet the inner, for this inner world is more identified with the Self—that part of our being which directs the activities of the mind. But keep at it and success will reward your efforts.

"When the mind loses hold of its object—as it will do, time after time—it must be brought back, and again directed to the object. Often at first it will wander away without the wandering being noticed and the student suddenly awakens to the fact that he is thinking about something quite other than the proper object of thought. This will happen again and again, and he must patiently bring it back—a wearisome and trying process, but there is no other way in which concentration can be gained.

"It is a useful and instructive mental exercise when the mind has thus slipped away without notice, to take it back again by the road along which it traveled in its strayings. This process increases the control of the rider over his runaway steed, and thus diminishes its inclination to escape.

"Consecutive thinking, though a step toward concentration, is not identical with it, for in consecutive thinking the mind passes from one to another of a sequence of images, and is not fixed on one alone. But as it is far easier than concentration, the beginner may use it to lead up to the more difficult task.

"The universal complaint which comes from those who are beginning to practice concentration is that the very attempt to concentrate results in a greater restlessness of the mind. To some extent this is true, for the law of action

and reaction works here as everywhere, and the pressure put on the mind causes a corresponding reaction. But while admitting this, we find on closer study that the *increased* restlessness is largely illusory. The feeling of such increased restlessness is chiefly due to the opposition suddenly set up between the Self, willing steadiness, and the mind in its normal condition of mobility. The Self is accustomed to being carried about by the mind in all its swift movements, as a man is ever being carried through space by the whirling earth. He is not conscious of movement; he does not know that the world is moving, so thoroughly is he part of it, moving as it moves. If he were able to separate himself from the earth and stop his own movement without being shivered into pieces, only then would he be conscious that the earth is moving at a high rate of speed. So long as a man is yielding to every movement of the mind, he does not realize its continual activity and restlessness, but when he steadies himself, when he ceases to move, then he feels the ceaseless motion of the mind he has hitherto obeyed.

"If the beginner knows these facts, he will not be discouraged at the very commencement of his efforts by meeting with this universal experience but will, taking it for granted, go quietly on with his task.

"When a man concentrates his mind, his body

puts itself into a state of tension, and this is not noticed by him, is involuntary so far as he is concerned. This following of the mind by the body may be noticed in many things: an effort to remember causes a wrinkling of the forehead, fixing of the eyes, and drawing down of the brows; anxiety is accompanied by a characteristic expression. For ages, effort of the mind has been followed by effort of the body, the mind being directed entirely toward the supply of bodily needs by bodily exertions, and thus a connection has been set up which works automatically.

"When concentration is begun, the body, according to its wont, follows the mind and the muscles become rigid and the nerves tense; hence, physical fatigue, muscular and nervous exhaustion and headache, sometimes follow in the wake of concentration, and thus people are led to give it up, believing that these effects are inevitable.

"As a matter of fact, they can be avoided by a simple precaution. The beginner should now and again break off his concentration sufficiently to notice the state of his body, and if he finds it strained, tense, or rigid, he should at once relax it; when this has been done several times, the connection will be broken, and the body will remain pliant and resting while the mind is concentrated.

"Concentration should be practiced very sparingly at first, and should never be carried to the

point of brain fatigue. A few minutes at a time is enough for a beginning, the time being lengthened gradually as the practice goes on. But however short the time which is given, it should be given regularly. Steady and regular, but not prolonged practice ensures the best results and avoids strain." (Besant.)

LESSON V

ASSOCIATION—HOW TO REMEMBER NAMES,
FACES AND ERRANDS

LESSON V

ASSOCIATION—HOW TO REMEMBER NAMES, FACES AND ERRANDS

The word associate comes from the Latin, and means to unite to. Our thoughts or ideas are *united* to one another.

“Every thought involves a whole system of thoughts, and ceases to exist if severed from its various correlatives. As we cannot isolate a single organ of a living body, and deal with it as though it had a life independent of the rest, so, from the organized structure of our cognitions, we cannot cut out one and proceed as though it had survived the separation. The development of formless protoplasm into an embryo is a specialization of parts, the distinctness of which increases only as fast as their combination increases; each becomes a distinguishable organ only on condition that it is bound up with others, which have simultaneously become distinguishable organs; and similarly, from the unformed material of consciousness, a developed intelligence can arise only by a process which in making

FUNDAMENTALS OF MEMORY DEVELOPMENT

thoughts defined, also makes them mutually dependent—establishes among them certain vital connections, the destruction of which causes instant death of the thoughts.” (Spencer.)

The elementary law of association may be stated as follows:

When two ideas have been present in the mind together or in immediate succession, one of them, on recurring, tends to revive the other.

While from the standpoint of the psychologist, association is between ideas, from a practical standpoint it is more satisfactory to speak of the association of objects or of qualities.

Association may be divided into three general classes:

Association by

- (1) Inclusion, or similarity;
- (2) Exclusion, or contrast;
- (3) Concurrence, or coexistence.

(1) Under the head of inclusion we have the following relations:

- (a) Whole and part (ship, rudder).
- (b) Genus and species (animal, dog).
- (c) Abstract and concrete (cold, ice).
- (d) Similarity of sound (bell, dell).
- (e) Any other relation in which there is something in common between two objects or qualities.

FUNDAMENTALS OF MEMORY DEVELOPMENT

(2) The relation of exclusion or contrast is one of the strongest and most powerful of all the association networks in consciousness. It is invariably present, and tends to become predominant. Things may be unlike in (a) time, (b) relation, (c) space relation, or in all three. When anything is thought of, the opposite state of mind is almost conscious. The idea of heat has no meaning from the standpoint of consciousness unless there has been something in consciousness that is not heat. The latent consciousness of cold is what gives the meaning to the consciousness of heat. Unless both have been experienced, either one means nothing. Pain cannot exist unless there has been pleasure: the mind could not be aware of one without the other. Such fundamental couplets as these are present in all consciousness, and it is only because things are unlike that we are conscious at all. Every idea in consciousness has no meaning apart from its exact opposite: unless both have been experienced, either one has no meaning.

"The very conception of consciousness, in whatever mode it may be manifested, necessarily implies distinction between one object and another. To be conscious we must be conscious of something, and that something can only be known as that which it is by being distinguished from that which it is not . . . one object must possess some form of existence which the other

has not, or it must not possess some form which the other has." (Mansel.)

(3) The relation of concurrence is between things which occur together or in sequence. (Pipe, tobacco; lightning, thunder.) When one attribute of an object is thought of, all other attributes of the object tend to follow in consciousness. All of the experiences which have been received at the same time tend to return in consciousness when one of that series is brought to consciousness. For example, if you see a person you have not seen in years, it brings back memories of what happened on the day the person was seen years ago. This law is one we make use of in reviving the memories of a particular day. We also make use of it in deciding whether certain memories are real or invented.

Association by concurrence also includes the relation of cause and effect. Certain things cause other things. In the ordinary course of events, one thing produces another: effect follows cause. The percepts resulting from our observation of nature are received in a certain definite order. If the relation of cause and effect is observed, when the cause comes to consciousness, the effect comes to consciousness. Or, when the relation is well established, if the effect is seen, the cause is thought of. In this connection, however, it is to be noted that science deals not with *ultimate* causes, but with *proximate* causes, based on

FUNDAMENTALS OF MEMORY DEVELOPMENT

sequence relation. Our system of education weakens the cause and effect association. The average adult past the age of twenty-five or thirty seldom thinks of cause and effect.

The law of association can be put to practical use in recalling something which we have need of but which seems—at least for the time being—to have been forgotten. When confronted by this situation, as soon as it is evident that you cannot directly recall the thing itself, turn the mind to what was associated with the missing idea at the time the original impression was acquired. Think of where you were at the time, what occurred just before or just afterward, or any other event or thing in any way associated with what you are trying to recall.

In this connection it is interesting to note that sometimes when we try to recall something and after trying all methods, give up and turn the mind to other things, at a later time—it may be hours or even days later—the missing bit of knowledge comes sauntering into the mind as innocently as if it had never been wanted.

HOW TO REMEMBER NAMES AND FACES

A good memory for names and faces is a valuable asset to anyone whose business brings him in contact with people. The salesman with a poor memory for names and faces has a handicap which restricts his advancement. Every suc-

FUNDAMENTALS OF MEMORY DEVELOPMENT

cessful politician finds it necessary to develop this faculty.

As a foundation for your memory of names and faces, you should value meeting people. Each individual you meet is a unit in the social organism of which you are a part, and unless you lived a hermit's life, without clothing, without food grown or produced by others, without any of the comforts or refinements of civilized existence, you would be unable to live without the help of your fellow-men. Even the humble truck-driver is essential, for he plays his part in keeping the streams of food-supplies and manufactured products moving toward you, the consumer. Consider yourself potentially dependent on every individual you meet, and you will value meeting people.

To remember faces you must observe faces, compare faces, study faces. When you meet a person for the first time, one or two glances at his face will not be sufficient to insure your remembering him—that is, unless you have a well-developed talent along this line. When a young man meets a young woman to whom he at once takes a liking, or *vice versa*, there is no trouble about recognition at the second meeting of the two. Why? He is interested in her, or she in him.

Take an interest in the face of every person you meet; notice the nose, the eyes, the eyebrows, the mouth, the chin, the ears, the forehead, the

FUNDAMENTALS OF MEMORY DEVELOPMENT

color of the skin, and any peculiarities in the form of any of these features. Remember the principle that a clear first impression is the first essential of memory.

The same holds true in regard to names. Those who complain that they have a poor memory for names are those who give but little attention to names. When introduced to a person they are more or less self-conscious and have their mind on saying "I'm pleased to meet you," or some similar phrase, and are listening to what the stranger says in return so that they do not get a clear first impression of the name. The way to overcome this difficulty is to forget yourself, and concentrate your attention on the stranger's face and name. It is much more important that you get a clear first impression of his name than to hear the words he uses in acknowledging the introduction. If the person making the introduction does not pronounce the name clearly, or it is an unusual name, ask him or the stranger to repeat it. It is better that the owner of the name should repeat it, for this will aid you in associating his face and his name. Then you should repeat the name aloud yourself—thus bringing your motor memory into play.

If you meet several persons during a day or evening, it is an excellent plan, before going to bed at night, to sit down and go over each introduction, recalling the surroundings, the person

FUNDAMENTALS OF MEMORY DEVELOPMENT

introduced, his appearance, and his name. *Write* each name, and *speak it aloud*, at the same time trying to form a mental picture of the person. If you will do this faithfully, you will soon find your memory for names and faces greatly improved.

Appendix A contains an article on "Some Common Names and Their Origins" which you will find helpful in developing your interest in names.

REMEMBERING ERRANDS

Probably everyone knows how easy it is to forget to mail a letter. The remedy for this is as follows: When starting out with the letter, impress on the mind that the letter is to be put in a street mail-box, and that the sight of a mail-box will recall the mailing of the letter. Then by developing the power of observation, you will not fail to see one or more mail-boxes when passing along the street, and seeing the mail-box will remind you of the letter.

If one has a number of errands to do, it is hardly worth while to attempt to remember them by sheer memory effort, for it is not a case of something you want to retain in the mind permanently. When the errands have been done, the necessity for further mental effort has passed, and in such a case it is much more rational to rely on a written memorandum.

LESSON VI
NUMBERS, DATES, PRICES, ETC.

LESSON VI

NUMBERS, DATES, PRICES, ETC.

There are various ways of remembering numbers, dates, prices, and other figures, but all are based on the fundamental laws of attention, interest, concentration, and association. Some persons have a remarkable memory for figures, without seeming to use any special method or exerting any particular effort. Most such persons are strong visualizers and remember by what might be called mental photography of the figures—they form strong mental images of the numbers and retain them easily. To those not thus naturally gifted, more conscious effort is necessary.

The volcano of Fujiyama, Japan, is 12,365 feet high. By observing that the first two and last three figures represent respectively the number of months and the number of days in a year, an association is formed, and the number is not forgotten. Suppose it is desired to remember the number 1352; note that the first two figures represent the number of playing cards in any

FUNDAMENTALS OF MEMORY DEVELOPMENT

given suit (10 spot cards plus 3 court cards), while the last two represent the total number of cards in the pack (exclusive of the joker). Such coincidences, of course, are not always to be discovered, but continued practice will reveal them more frequently than might be supposed.

If a reasonable amount of thought fails to reveal an external association for a number, internal relations should be sought for. Thus, Pike's Peak is 14,147 feet high: note the repetition of 14 and that 7 is half of 14. The population of Providence (R. I.), according to the 1910 census, is 224,326; 2 times 2 are 4, 3 times 2 are 6. Relations which you discover for yourself will be more easily remembered than those discovered by someone else.

You should adopt the method of retaining numbers which you find easiest. If either of the foregoing methods seem difficult after a fair trial, the visualizing method may be tried. Employing the instructions given in Lesson 4, concentrate the attention on the number and form as clear and vivid a mental picture of it as possible.

For historical dates, an excellent plan is always to think of the event and the date together, so as to establish a firm association; thus, the battle of Waterloo should always be thought of as "Waterloo 1815," the battle of Hastings as "Hastings 1066," and so on. The "Declaration of Independence" should never be thought of

FUNDAMENTALS OF MEMORY DEVELOPMENT

without thinking also, "1776." If numbers are connected with events in this way, the association will be as easy to recall as the association between George and Washington, or between Abraham and Lincoln.

If you have a naturally good memory for words, but a poor memory for figures, you can use to advantage the figure-alphabet, by means of which ordinary English words are made to stand for numbers. This is done by assigning a figure value to each consonant sound. As a number of the consonants are similar in sound, these are grouped together, so that the number of distinctly different consonant sounds is reduced to ten—one for each of the ten digits. The vowels a, e, i, o, u, the "sometimes vowels" w and y, and all silent letters are entirely disregarded and are not given figure values.

The first step in mastering this system is to memorize one consonant for each figure. This is not difficult if the following associations are used:

- 1 is T because T has 1 down stroke.
- 2 is N because N has 2 down strokes.
- 3 is M because M has 3 down strokes.
- 4 is R because R is the last letter in the word four.
- 5 is L because in Roman notation L stands for 50; disregarding the 0, we have 5.

FUNDAMENTALS OF MEMORY DEVELOPMENT

6 is J because J is 6 reversed.

7 is K because K follows J in the alphabet.

8 is F because the script small letter f has two loops, like 8.

9 is P because P is 9 reversed.

0 is Z because Z is the first letter of the word zero.

These ten substitutions can be learned in one sitting. Having learned them, the next step is to learn the additional consonants which are grouped with some of those already learned.

Below is given the complete figure alphabet with a key sentence for use in remembering the several letters which represent each of several figures:

1 is t, th or d.

Tom THum Died.

2 is n only.

3 is m only.

4 is r only.

5 is l only.

6 is j, sh, ch or soft g.

Jew SHall CHoose Gentile.

7 is k, hard c, hard g, or q.

Kings Can Get Queens.

8 is f or v.

Full Value.

9 is p or b.

Play Ball!

o is z, soft c, or s.

Zinc Certainly Sinks.

It is of prime importance to keep in mind the fact that the translation from letters to figures or vice versa is *always* made *by sound*. Thus sugar is 674, not 074; Asia is 6, not 0; ratio is 46, not 41.

The letter *h* has no figure value alone. It is considered only in the combinations *th* (1), *sh* (6), and *ch* (6). At all other times it is disregarded and treated as a silent letter (which it sometimes actually is). *Ph* with the sound of *f* is translated 8, in accordance with the rule that translation is always made by sound. The ending *ing* is regarded as a unit, and is always translated 7, not 27. Thus, dancing is 1207, king is 77.

Double consonants are translated as if single; appeal is 95 (bill is also 95); witness is 120; miller is 354.

All words can be translated into numbers, but there are some numbers of 3 or more figures for which there are no equivalent English words. This apparent difficulty is easily gotten around by

FUNDAMENTALS OF MEMORY DEVELOPMENT

breaking large numbers up into groups of two or three figures. Thus, 1574 is "dull care"; 65004 is "jolly Cicero"; 21868 is "native chef."

Following is an equivalent word for each number from 1 to 100:

1 hat	25 inhale	49 robe
2 hen	26 enjoy	50 lace
3 haymow	27 yankee	51 lady
4 weary	28 navy	52 lion
5 lay	29 nap	53 lamb
6 hatch	30 mouse	54 lawyer
7 egg	31 meadow	55 lily
8 hive	32 mine	56 lodge
9 bee	33 mummy	57 lake
10 daisy	34 hammer	58 olive
11 deed	35 mail	59 lip
12 twine	36 image	60 chess
13 dime	37 hammock	61 shed
14 waiter	38 muff	62 chain
15 hotel	39 map	63 gem
16 dish	40 rose	64 chair
17 dog	41 road	65 jelly
18 thief	42 rain	66 judge
19 depot	43 room	67 joke
20 noise	44 rear	68 chief
21 night	45 rule	69 ship
22 noon	46 arch	70 case
23 enemy	47 rug	71 coat
24 Nero	48 reef	72 queen

FUNDAMENTALS OF MEMORY DEVELOPMENT

73 game	83 foam	93 beam
74 car	84 fire	94 bar
75 eagle	85 flee	95 bill
76 cage	86 fish	96 page
77 keg	87 fog	97 book
78 cave	88 fife	98 puff
79 cowboy	89 fob	99 pipe
80 face	90 base	100 disease
81 fit	91 boat	
82 fan	92 pen	

To find a word or words which will translate any given number, set down the figures with some space between, and under each one the consonants which represent it, thus:

5	1	4	7	0
L	T	R	K	Z
	D		hard C	soft C
	TH		hard G	S
			Q	

Having the consonants in place, vowels to form words are easily filled in. In the above example, several words can be made: LOAD ROCKS is one possibility.

Whenever possible, words should be found which can be *associated* in some way with the fact with which the number is connected.

Another plan of translation is to make up a sentence of as many words as there are figures,

FUNDAMENTALS OF MEMORY DEVELOPMENT

and assign a figure value only to the first consonant sound in each word. The Mississippi River is 4382 miles long: *R*iver *M*ississippi *V*ery *W*andering.

On first reading, some may think that the figure alphabet is a remedy worse than the disease; but if your word-memory is good, and your figure-memory poor, it will pay you to spend the time necessary to master it. Careful study and frequent practise with the method will make you so familiar with it that its use will be easy.

LESSON VII

VERBATIM MEMORIZATION OF POETRY AND
PROSE, REMEMBERING CONTENTS OF
BOOKS AND ARTICLES

LESSON VII

VERBATIM MEMORIZATION OF POETRY AND PROSE, REMEMBERING CONTENTS OF BOOKS AND ARTICLES

The method of memorizing poetry and prose which is about to be described is such a radical departure from the time-honored methods that many on first making its acquaintance are inclined to be skeptical. Actual experience with the method, however, usually converts such persons into enthusiastic advocates.

The method is so simple that it can be stated in a very brief space. It consists in reading aloud the entire poem or selection, starting at the beginning and reading through to the end, keeping the attention on the subject-matter, and fully understanding the meaning of each word and sentence. Having completed one reading aloud, start at the beginning and read aloud to the end again. Repeat again, reading aloud as before, making three times in all. Read the poem or selection aloud three times, twice a day at intervals of at least six hours. A convenient way is

to do it the first thing in the morning and again at night. In a few days you will find that you can begin to repeat parts of the selection without looking at it. Encourage yourself in doing this, but not until you are sure of saying it right while not looking. In from ten to twenty days you will know the selection perfectly, and will be able to repeat it without hesitancy. Furthermore, after the occasion for its use is past, it will not be forgotten in a few weeks, as is the case with matter learned in the old way. With an occasional repetition, you can retain it for years. The author of these lessons can still repeat passages from Shakespeare learned by this method more than ten years ago.

To insure success, it is only necessary to observe the following three simple rules:

(1) Always read *aloud*.

(2) Read through from beginning to end *each time*. It matters not whether the selection is one you can read (aloud) in three minutes, or whether it takes an hour; the rule is to be followed just the same.

(3) Don't let the mind wander. Keep it on the subject-matter of the selection.

The time required for learning varies with the individual, with the degree of concentration, and with the nature of the selection. Rhythmic poetry is more quickly learned than prose. If

FUNDAMENTALS OF MEMORY DEVELOPMENT

it is necessary to learn something within a week, this can be done if the selection is short, by reading aloud four times at each sitting instead of three, and doing it three times a day instead of twice.

In Appendix B will be found a number of carefully chosen selections for practice in verbatim memorizing.

REMEMBERING CONTENTS OF BOOKS AND ARTICLES

If you are to remember what you read, the fundamental principles of attention, interest, concentration, and association must be brought into play. If you want to master the contents of a book or magazine article with accuracy, it is best to make a written abstract (or concise summary) of it. A chapter can usually be summed up in a paragraph; a paragraph (of the book) in a sentence. Read over your abstract carefully from time to time so that the knowledge will become a part of your mental organization.

Appendix C gives further details of the making of abstracts, together with an example.

CONCLUSION

Memory being a function of the mind, a sound memory goes with a sound mind and a sound body. The habitual use of alcohol or drugs is

FUNDAMENTALS OF MEMORY DEVELOPMENT

incompatible with a dependable memory. Good memory work cannot be done when there is great mental or bodily fatigue, and it should not be attempted at such times.

“The secret of a good memory is the secret of forming diverse and multiple associations with every fact we care to retain. . . . What is this but thinking *about* the fact as much as possible? The man who thinks over his experiences most and weaves them into the most systematic relations with each other will be the one with the best memory.

“The art of remembering is the art of thinking. Our conscious effort to remember a fact should not be directed at impressing and retaining it, but at connecting it with something already known. The connecting is the thinking, and if we attend clearly to the connection, the connected thing will certainly be likely to remain within call.” (William James.)

These lessons contain no magic power. One reading of them will not give you a perfect memory. They show you how you can improve your memory *provided you put the principles into practice*: do this, and as surely as effect follows cause, your memory will be improved.

LESSON VIII
HOW TO STUDY EFFECTIVELY

LESSON VIII

HOW TO STUDY EFFECTIVELY

In order to study or do any other form of mental work effectively, you must be in good physical condition. It is true that the mind has a certain influence over the body, but in accordance with the law of action and reaction, it is equally true that the body has an influence on the mind.

Look first, therefore, to your health. If you have physical defects such as decaying teeth, defective eyesight, obstructed nasal breathing or any other trouble which interferes with clear mental action, have it attended to by a competent physician. Adopt rational and normal ways of eating, sleeping, working, playing and resting. In seeking guidance on these things, beware of the diet cranks, food faddists and extremists of all kinds. Their number is legion. Pin your faith to those who are accepted as leaders by the majority of rational men; whose teachings are based on real science and not on pseudo-science. "How to Live," by Fisher and Fisk, and "Personal Hygiene," by Pyle, are two books either of

FUNDAMENTALS OF MEMORY DEVELOPMENT

which is a safe guide to the hygiene of mind and body.

The whole man, however, is more than mind and body. He is also spirit, and spirit must not be ignored. If you have been ignoring spirit, you should by all means read "In Tune with the Infinite," by Trine, and "The Life of Reality," by Randall.

In order to study effectively, you should provide certain external conditions which are favorable to this work. For the average individual, a quiet place is essential. While it is possible to study in the midst of noise, better work can usually be done in a quiet place. The temperature of the air should be between 68° and 70° F., for scientific investigation has shown that the human body functions best in this temperature. The humidity, or amount of moisture in the air should be high enough so that the mucous membranes of the mouth and throat do not become dry, but not so high that the invisible moisture which is constantly being thrown off by the skin cannot evaporate. You should have good light, coming preferably from the left side, so that if writing is done, the shadow of the hand will not fall on the work. Daylight is best, but when artificial light must be used, it should be strong enough so that the work can be seen clearly when held at about the same distance from the eyes that you hold it when reading by daylight, yet

FUNDAMENTALS OF MEMORY DEVELOPMENT

not strong enough to make the page so bright that you have a tendency to scowl or squint. Have a comfortable chair, and a desk or table of suitable height. On the latter or in a convenient drawer keep the materials you use in study—pencil, paper, ruler, ink, and whatever else you may need for the particular kind of study you do.

When you begin a period of study, take on the attitude of attention, and concentrate your mind on the work in hand. In a previous lesson we have seen the importance of attention and concentration. Not only are they essential to good memory, but by keeping your mind concentrated on your work, you can accomplish much more in a given period of time, and do it with less fatigue.

Study with the intent to learn and to remember permanently. It has been found that the intent which accompanies the learning process affects the length of time of retention. It is well known that material crammed before an examination is forgotten soon afterward. There are two reasons for this: first, the facts are taken into the mind accompanied by the feeling that if they are retained until the examination is over, that is sufficient; and second, permanent memory depends on the laws of association, and when facts are crammed rapidly, there is not sufficient time to form associations.

FUNDAMENTALS OF MEMORY DEVELOPMENT

Don't study under the delusion that you are doing it for the teacher. You are doing it for your own advancement. Have a motive, or several motives. These may be a recognition of the future value of the subject, a desire to excel or to win approval; it may even be a desire to get your money's worth out of what you are paying for. The stronger the incentive, the better work you will do.

Before beginning to study advance work, review the previous lesson. When studying new material, put the most time and thought on the points you find hardest to grasp. All mental impressions fade with time: in view of this fact, the learning of important parts of your lessons must be carried beyond the point necessary for immediate recall. If you have difficulty in accurately recalling a fact or a group of facts immediately after you have been studying them, you may be sure that you have not learned them well enough to recall them at some time in the future. Things that are important and that you want to be sure of retaining for future use you should learn so well that on trying to recall them immediately afterward you can do so easily, accurately, and without hesitancy.

Keeping in mind the principle that newly learned facts are retained best when no new mental activity follows the period of acquisition, take periods of rest at intervals, especially after

FUNDAMENTALS OF MEMORY DEVELOPMENT

learning something the future value of which you recognize.

Think over your study work. Talk about it. If you think you might bore your friends or members of your family by telling what you learn to them, tell it to an imaginary listener, in the quiet of your room with the door closed. Draw pictures or diagrams of anything that can be thus represented. Work out for yourself specific examples of all general rules and principles. When the subject-matter of your study is complex, make a written outline of it. Learn definitions thoroughly, and be sure that you understand them. Avoid an attitude of mere acquisition: think of your brain not as a receptacle into which something is poured, but as an interlacing of multitudinous fibers, with infinite possibilities of interconnection which no one ever exhausts. Seek other relations between facts than those given in the books you study.

The runner, nearing the point at which it seems that he can run no longer, gets a "second wind," and is able to finish the race. Similarly the brain worker, if mental application be pushed past the first feeling of fatigue, gets a mental second wind: he taps new levels of energy which enable him to continue study with renewed vigor. This does not mean that rest is never needed, but it does mean that one need not stop work at the first feeling of fatigue.

FUNDAMENTALS OF MEMORY DEVELOPMENT

Finally, and perhaps most important of all, make practical application of your knowledge as soon as possible, and as often as possible. Using or expressing knowledge fixes it in the mind and gives a feeling of mastery which contributes to the self-confidence that plays such a large part in success.

APPENDIX

APPENDIX A

SOME COMMON NAMES AND THEIR ORIGINS

BY JUDSON STEWART

(From The Dearborn Independent.)

When the world was very much younger than it is now, two names were not needed because there were not many people; they lived far apart in different tribes and clans and did not get mistaken for one another. Consequently one name was sufficient. The first names were descriptive of the man, such as "One-Eye," or "Crooked-Leg," or "Strong-Arm." But of course when such a man died his name could not be passed on because his son would not be like him, that is, "Crooked-Leg's" son would doubtless have straight legs, so the name would not fit him.

When family names were used, not descriptive of any one man, but handed down from father to son, and the population increased, there might be two or three Johns in one clan and people would not know which one was meant when the name "John" was used. Then "given names" were necessary, a given name being one

that is given to the child after birth, while the father's name became his by right of birth.

The "surname" may have come from the French who in the olden days used to write a man's name like this:

Jones
John

The family name, written on top or over was called the "*surnom*," meaning the "over name." Yet it is quite as likely that we got the word "surname" from "sirname," or "sirename," meaning sire's or father's name.

A man named "Robin" would be given, or would take for himself, the name of John. John Robin would have a son. But in those days people were not given "given" names by their parents, and had none for years until they grew up and selected one for themselves. Consequently, when Robin's little boy became old enough to be mentioned, people came to speak of him as "Robin's son." Finally he would become known as "Robinson" and that name would stick to him. In this way two family names were created.

If we were to trace back every name ending with "son" we would find that it happened in just this way. And it was not always derived from the surname. A man named Benjamin Smith would be known by his friends as "Ben"

and his little boy would be called "Ben's son," and later "Benson." The Johnsons, Jacobsons, Thompsons, Petersons, Jamesons, Lawrensons, Donaldsons, and many other names like these all originated as I have described.

The word "son," whether in English or some other language, had much to do with the origin of our names. In the ancient Gaelic language the word "mac" meant "son." The Irish for the most part abbreviated this to just an "mc," but the Scotch kept the "mac." Thus a man named Arthur would have a son (in his language a "mac") and this boy would be known as "mac Arthur," or Arthur's son, and so he became known as "Mac Arthur." Thus we got the scores and scores of names like "McMichael," "McDonald," "McKinney," "MacAllister." Originally there were no such family names as Robinson or McMichael, but they came from Robin and Michael. You see that while the English would put the word "son" after the name, the Scotch, Irish, and some others put it before the name. Their word for son was "fitz," and it probably came from the French "*fits*," meaning son. And so a man named Hugh would have a son who would be spoken of as "fitz Hugh," until he finally became "Fitz-Hugh." Thus we got the Fitzgeralds, Fitzpatricks, Fitzsimmons, son of Simon, and so many other "Fitzes."

With the Welsh the word "ap" means son.

FUNDAMENTALS OF MEMORY DEVELOPMENT

Richard's boy would be mentioned as "ap Richard," but the people shortened their pronunciation just as we do, though we should not. Richard's boy was spoken of as "ap Richard," then as "A-prichard," and finally as "Pritchard." Thus Hugh's son became "Pugh," and Howell's boy, "Powell."

Welsh names are very largely from given names; Jones, Williams, Hughes, and Davids being prominent examples.

Another lazy method of shortening words and sentences led to still a new lot of family names. Harry had a son. Instead of saying "Harry's son," they spoke of him merely as "Harry's," and thus we get the name "Harris." Of course we also get Harrison from the father, Harry. Phillip, Owen, Reynold, Matthew, Jenks, and so on, had sons whose names became Phillips, Owens, Reynolds, Matthews and Jenkins.

A man named Janson settled in a place where the people could not well pronounce the "J," but called him "Hanson," hence that name. John was the most common given name. Jones became the most common surname. This was natural because John's son was called John's, and from this the word drifted into "Jones." From the good old name "William," through mentioning the many sons of the many Williams, we get Wilson, Wills, Willis, Wilkes, Willard, Billings, etc.

Much more interesting is the way that so many family names came from the trades and occupations of these men, and also from the localities in which they lived. We all know that a "smith" is a man who works in metals. He may be a silver or goldsmith, or work in iron, which is black, and thus become a blacksmith. And he would be mentioned as "the smith," and later as "Smith." John the smith became John Smith, and Peter the carpenter became Peter Carpenter, while John the miller became John Miller.

Chandler is a well-known name. The original Chandler was a candle-maker, called the chandler, and thus the family of Chandler started. The man who thatched roofs became Thatcher. The man who sold cloth (they still call a dry-goods dealer a "draper" in England) became Draper. A man who made arrows was a fletcher, hence the Fletchers. From this you can easily understand where the well-known family names of Slater, Carter, Saddler, Mason, Shoemaker, Hooper (also "Cooper," barrel maker), Cheesman, Skinner, Coleman, Miner, Weaver, Cook, Gardner, Archer, Glover, Shepherd, Taylor, and hundreds and hundreds of similar ones equally well known, originally came from.

In the great castles and on the huge estates of feudal times were many men employed in vari-

FUNDAMENTALS OF MEMORY DEVELOPMENT

ous occupations, who were known to their lords and to each other mainly by the names of the offices that they filled. Thus, Walter the steward became "Walter Stuart"—founder of the royal house of Scotland and later of England. Shakespeare's Justice Shallow refers to his servant as "William Cook," meaning "William the cook." "Butler" has a similar origin.

The man who had charge of his hay to make sure horses and cattle were fed was in reality the warden of the hay and was called Hayward. Woodward had charge of hewing the wood for building and for fires. Baxter was the baker, Waters looked after the wells, Fowler and Forrester guarded game and forest, Armour kept the armor bright.

Names that originated from the locality in which the man lived are common, but many are so changed that we do not recognize them because the old-time terms for ditches and woods and many such localities are not much used today.

Once a man lived in Holland in a great field of roses and they called him "Rosevelt," or rosefield. The man who lived with his family in a hut away out of the old-time beaten paths near a deep forest, or woods, became "Wood," or "Woods." If you will give thought to the following names you will understand where the first men who were given them lived: Field, Marsh,

FUNDAMENTALS OF MEMORY DEVELOPMENT

Moore, Lane, Stone, Church, Bush, Wall, Tree, Roads, or Rhodes, Banks, Lake, Pond, and many others.

The word "under" helped greatly in originating family names. Perhaps one man lived on top of a hill and was called "Hill," but a neighbor lived at the foot of the hill or "under the hill," as the expression was used. He became "Underhill." And so we have "Underwood" and others. John, who had no other name, lived by a chain of lakes. Some other man there was already called "Lake," and still another man was called "Waters," so the third man had to be called something else and they made it "Atwater."

Countries and nationalities gave us names, such as English, Irish, French, Welsh, Dane and Dana, Burgoyne from Burgundy, Cornwallis from Cornwall.

At some localities where there were pools of pure water the women would bring the clothes to be washed. This place became known as the place where washing was done, or "washington," and one man who lived there was called "Washington." England's towns and parishes and other localities give us York, Kent, Lincoln (another of our presidents), Carlisle, Bancroft.

Now for some of the names that we do not understand quite as well, such as Worth, a fort; Weller, a gulf; Thorpe, a village; Ross, a morass; Pollard, a closely trimmed tree (you see

some man lived close to such a tree and got his name in that way). Peel means a pond, and Penn (our famous William Penn) means the top of a hill. We know what "lea" means, and from it came "Lee." Holt is a small forest and a small valley is a Hope. Holmes, a flat island; Hyde, a land measurement, being as much as one man could plow in a day. A Hatch is a flood-gate, Foss a ditch, Hurst a wood; and a holy well, of which there used to be many, gave us the name of Hallowell. Foote, bottom of a hill, Fleet, a brooklet, Beck, another name for a tiny stream. Once barbers were called "cobs," and hence the name "Cobb."

A town built in a place where there is much clay was called clay town and men who lived there were clay town men, and from that to Clayton. Or it may be new town (Newton).

We have Fish, Fisher, Crabbe, Harte (a deer), Fox, Bull, Lamb, Hogg, Lyon (lion), Crane, Drake, Finch, Corbet (a raven), Bird, Dove, Nightingale, Wren (remember Sir Christopher Wren), Swan, and an endless list of such names. Sometimes a man would have a public house or inn and for a sign he would put up a picture of a young horse. He would be known as John of the Colt Tavern, or John of the Colt, and finally John Colt.

A man who sold perch that he caught from his pond might get the name of Perch, and there

are Pikes, Herrings, Haddocks, Chubbs, Bass, and many other fish.

It is easy to understand the origin of such names as Root, Weed, Flower, Bush, Plant, and of men who sold or made or mended Coats, Jewels, Pipes (Piper), Bell, Mantell, Porch, Post.

Some of the oldest of names go back to those I first mentioned, describing the man or some peculiarity about him or some distinguishing mark, as Black, Brown, Green, Gray, White, Blue. Osgood means well built and Osborn means athletic. There's Longman, and we know the first Longman was by no means short. Crookshanks (history mentions one of this name among royalty—we call it "Cruikshanks" now); Whistler and Singer and Armstrong we understand easily, as well as Weeks, Strong, Small, Eatwell, Noble, Hardy, Goodman, Darling, Savage, Sweet, Wise, and Moody.

APPENDIX B

SELECTIONS FOR PRACTICE IN VERBATIM MEMORIZING

RECITATION

CHANNING

Is there not an amusement, having an affinity with the drama, which might be usefully introduced among us? I mean, Recitation. A work of genius, recited by a man of fine taste, enthusiasm, and powers of elocution, is a very pure and high gratification. Were this art cultivated and encouraged, great numbers, now insensible to the most beautiful compositions, might be waked up to their excellence and power.

It is not easy to conceive of a more effectual way of spreading a refined taste through a community. The drama undoubtedly appeals more strongly to the passions than recitation; but the latter brings out the meaning of the author more. Shakespeare, worthily recited, would be better understood than on the stage.

Recitation, sufficiently varied, so as to include pieces of chaste wit, as well as of pathos, beauty, and sublimity, is adapted to our present intellectual progress.

HAMLET'S INSTRUCTIONS TO THE PLAYERS

HAMLET, ACT III, SCENE 2

(This selection contains Shakespeare's statement of the principles of dramatic recitation.)

Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue: but if you mouth it, as many of your players do, I had as lief the town-crier spoke my lines. Nor do not saw the air too much with your hand, thus; but use all gently: for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness. O, it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings, who for the most part, are capable of nothing but inexplicable dumb-shows and noise: I would have such a fellow whipped for o'erdoing Termagant; it out-herods Herod: pray you, avoid it.

Be not too tame neither, but let your own discretion be your tutor: suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature: for anything so overdone is from the pur-

pose of playing, whose end, both at the first and now, was and is, to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure. Now this overdone or come tardy off, though it make the unskillful laugh, cannot but make the judicious grieve; the censure of which one must in your allowance o'erweigh a whole theater of others. O, there be players that I have seen play, and heard others praise, and that highly, not to speak it profanely, that neither having the accent of Christians nor the gait of Christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's journeymen had made men, and not made them well, they imitated humanity so abominably.

THE GETTYSBURG ADDRESS

ABRAHAM LINCOLN

(The address delivered at the dedication of the Gettysburg National Cemetery, November 19, 1863.)

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here

FUNDAMENTALS OF MEMORY DEVELOPMENT

to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us: that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

THE FLAG SPEAKS

(An excerpt from a speech made on Flag Day, 1914, by Franklin K. Lane, Secretary of the Interior.)

"I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a People may become.

"I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

"Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

"Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always, I am all that you hope to be, and have the courage to try for.

"I am song and fear, struggle and panic, and ennobling hope.

"I am the day's work of the weakest man, and the largest dream of the most daring.

"I am the Constitution and the courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

FUNDAMENTALS OF MEMORY DEVELOPMENT

"I am the battle of yesterday, and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

"I am the clutch of an idea, and the reasoned purpose of resolution.

"I am no more than what you believe me to be and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag, and it is well that you glory in the making."

BELIEVE ME, IF ALL THOSE ENDEAR-
ING YOUNG CHARMS

THOMAS MOORE

Believe me, if all those endearing young charms
Which I gaze on so fondly today,
Were to change by tomorrow, and fleet in my
arms,

Like fairy-gifts fading away,
Thou wouldst still be adored, as this moment
thou art,

Let thy loveliness fade as it will;
And 'round the dear ruin each wish of my heart
Will entwine itself verdantly still.

It is not while beauty and youth are thine own,
And thy cheeks unprofaned by a tear,
That the fervor and faith of a soul can be
known,

To which time will but make thee more dear:
No, the heart that has truly loved never forgets,
But as truly loves on to the close
As the sunflower turns on her god when he sets,
The same look which she turned when he rose.

THE USUAL WAY

ANONYMOUS

There was once a little man, and his rod and
line he took,
For he said, "I'll go a-fishing in the neighboring
brook."

And it chanced a little maiden was walking out
that day,
And they met—in the usual way.

Then he sat down beside her, and an hour or two
went by,
But still upon the grassy brink his rod and line
did lie;
"I thought," she shyly whispered, "you'd be fish-
ing all the day."

And he was—in the usual way.

So he gravely took his rod in hand and threw the
line about,
But the fish perceived distinctly, he was not look-
ing out;
And he said, "Sweetheart, I love you," but she
said she could not stay,
But she did—in the usual way.

FUNDAMENTALS OF MEMORY DEVELOPMENT

Then the stars came out above them, and she
gave a little sigh,
As they watched the silver ripples, like the mo-
ments, running by;
“We must say good-by,” she whispered, by the
alders old and gray,
And they did—in the usual way.

And day by day beside the stream, they wandered
to and fro,
And day by day the fishes swam securely down
below,
Till this little story ended, as such little stories
may
Very much—in the usual way.

And now that they are married, do they always
bill and coo?
Do they never fret or quarrel, like other couples
do?
Does he cherish her and love her? Does she
honor and obey?
Well, they do—in the usual way.

LASCA

F. DESPREZ

I want free life and I want fresh air;
And I long for the canter after the cattle,
The crack of the whips like shots in battle,
The green beneath and the blue above,
And dash and danger and life and love.
And Lasca! Lasca used to ride
On a mouse-gray mustang, close to my side,
To ride with me, and ever to ride,

 In Texas, down by the Rio Grande.

But once, when I made her jealous for fun,
At something I'd whispered, or looked, or done,
She drew from her garter a dear little dagger,
And—sting of a wasp!—it made me stagger!
Oh, well, scratches don't count,

 In Texas, down by the Rio Grande.

The air was heavy and the night was hot,
I sat by her side, and forgot—forgot;
Forgot the herd that were taking their rest;
Forgot that the air was close opprest,
That the Texas Norther comes sudden and soon,
In the dead of night or the blaze of noon;
That once let the herd at its breath take fright,
There's nothing on earth can stop the flight;
Was that thunder?
I sprung to my saddle without a word,

FUNDAMENTALS OF MEMORY DEVELOPMENT

One foot on mine, and she clung behind.
Away! on a hot chase down the wind!
For we rode for our lives—

In Texas, down by the Rio Grande.

There is one chance left, and you have but one—
Halt, jump to ground, and shoot your horse;
Crouch under his carcass, and take your chance;
And if the steers, in their frantic course,
Don't batter you both to pieces at once,
You may thank your star; if not, good-by
To the quickening kiss and the long-drawn sigh,
And the open air and the open sky,

In Texas, down by the Rio Grande.

The cattle gained on us just as I felt
For my old six-shooter, behind in my belt;
Down came the mustang, and down came we,
Clinging together, and—what was the rest?
A body that spread itself on my breast,
Two lips that on my lips were prest;
And then came thunder in my ears
As over us surged that sea of steers,
And when I could rise
Lasca was dead!

I gouged out a grave a few feet deep,
And there in earth's arms I laid her to sleep;
And I wonder why I do not care
For the things that are like the things that were.
Does half my heart lie buried there

In Texas, down by the Rio Grande.

THE SUPREMACY OF LOVE

I. CORINTHIANS 13.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as

FUNDAMENTALS OF MEMORY DEVELOPMENT

a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

APPENDIX C

HOW TO MAKE ABSTRACTS

As an illustration of how abstracts may be made, we take the following selection from Herbert Spencer's "First Principles:"

[1] "We too often forget that not only is there 'a soul of goodness in things evil,' but very generally also a soul of truth in things erroneous. While many admit the abstract probability that a falsity has usually a nucleus of reality, few bear this abstract probability in mind, when passing judgment on the opinions of others. A belief that is finally proved to be grossly at variance with fact is cast aside with indignation or contempt; and in the heat of antagonism scarcely any one inquires what there was in this belief which commended it to men's minds. Yet there must have been something. And there is reason to suspect that this something was its correspondence with certain of their experiences; an extremely limited or vague correspondence, perhaps, but still a correspondence. Even the absurdest report may in nearly every instance be traced to an actual occurrence; and had there been no such actual occurrence, this preposterous misrepresentation of it would never have existed.

Though the distorted or magnified image transmitted to us through the refracting medium of rumor, is utterly unlike the reality; yet in the absence of the reality there would have been no distorted or magnified image. And thus it is with human beliefs in general. Entirely wrong as they may appear the implication is that they germinated out of actual experiences—originally contained, and perhaps still contain, some small amount of verity.

[2] "More especially may we safely assume this, in the case of beliefs that have long existed and are widely diffused. And most of all so in the case of beliefs that are perennial and nearly or quite universal. The presumption that any current opinion is not wholly false gains in strength according to the number of its adherents. Admitting, as we must, that life is impossible unless through a certain agreement between internal convictions and external circumstances; admitting therefore that the probabilities are always in favor of the truth, or at least the partial truth, of a conviction; we must admit that the convictions entertained by many minds in common are the most likely to have some foundation. The elimination of individual errors of thought, must give to the resulting judgment a certain additional value. It may indeed be urged that many widely spread beliefs are received on authority; that those entertaining them

make no attempts at verification; and hence it may be inferred that the multitude of adherents adds but little to the probability of a belief. But this is not true. For a belief which gains extensive reception without critical examination, is thereby proved to have a general congruity with the various other beliefs of those who receive it: and in so far as these various other beliefs are based upon personal observation and judgment, they give an indirect warrant to one with which they harmonize. It may be that this warrant is of small value; but still it is of some value.

[3] "Could we reach definite views on this matter, they would be extremely useful to us. It is important that we should, if possible, form something like a general theory of current opinions; so that we may neither over-estimate nor under-estimate their worth. Arriving at correct judgments on disputed questions, much depends on the attitude of mind we preserve while listening to, or taking part in, the controversy; and for the preservation of a right attitude, it is needful that we should learn how true, and yet how untrue, are average human beliefs. On the one hand, we must keep free from that bias in favor of received ideas which expresses itself in such dogmas as 'What every one says must be true,' or 'The voice of the people is the voice of God.' On the other hand, the fact disclosed by a survey of the past, that majorities have usually been

wrong, must not blind us to the complementary fact, that majorities have usually not been entirely wrong.

[4] "A candid acceptance of this general principal [that there is a soul of truth in things erroneous], and an adoption of the course it indicates, will greatly aid us in dealing with those chronic antagonisms by which men are divided. Applying it not only to current ideas with which we are personally unconcerned, but also to our own ideas and those of our opponents, we shall be led to form far more correct judgment. We shall be ever ready to suspect that the convictions we entertain are not wholly right, and that the adverse convictions are not wholly wrong. On the one hand, we shall not, in common with the great mass of the unthinking, let our beliefs be determined by the mere accident of birth in a particular age on a particular part of the Earth's surface; and, on the other hand, we shall be saved from that error of entire and contemptuous negation which is fallen into by most who take up an attitude of independent criticism.

[5] "Happily, the times display an increasing catholicity of feeling, which we shall do well in carrying as far as our natures permit. In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of

belief exhibited by them must result from a perception of something we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them. Making a more rational estimate of human authority, we shall avoid alike the extremes of undue submission and undue rebellion—shall not regard some men's judgment as wholly good and others as wholly bad; but shall rather lean to the more defensible position that none are completely right and none are completely wrong."

In this selection from Herbert Spencer, as generally in the work of the best writers, each paragraph contains a central thought which the writer expresses in a sentence known as the topic sentence. Usually this sentence stands at the beginning of the paragraph; less frequently it is at the end, and more rarely, in the middle.

In making an abstract, then, we must look for the central thought in each paragraph. Having determined this, we can either write it down as it stands in the topic sentence, or we can state it in our own words. Both plans are good. The one to be used in any particular case will depend on the nature of the work and the uses to be made of the abstract.

The following is an abstract of the five paragraphs quoted:

[1] We too often forget that not only is

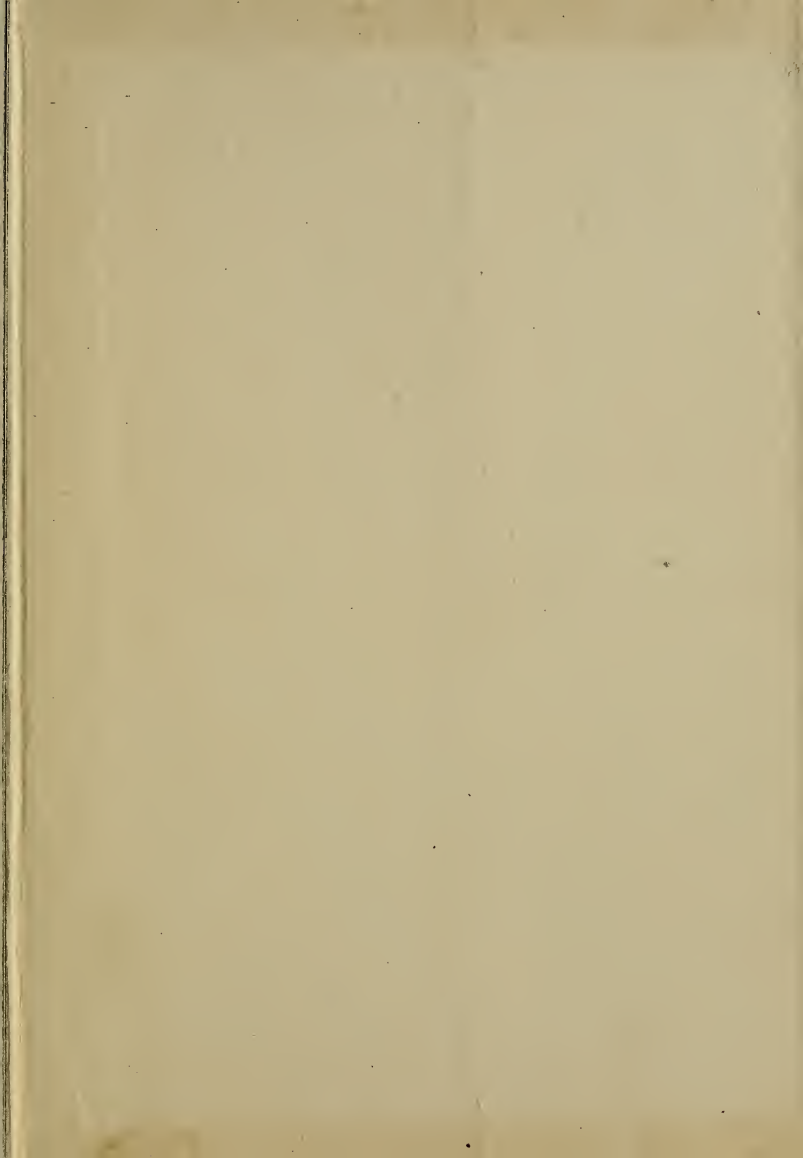
there "a soul of goodness in things evil," but erroneous.

[2] The convictions entertained by many minds in common are the most likely to have some foundation.

[3] The fact disclosed by a survey of the past, that majorities have usually been wrong, must not blind us to the complementary fact, that majorities have usually not been entirely wrong.

[4] A candid acceptance of this general principle, and an adoption of the course it indicates, will greatly aid us in dealing with those chronic antagonisms by which men are divided.

[5] Making a more rational estimate of human authority, we shall avoid alike the extremes of undue submission and undue rebellion—shall not regard some men's judgments as wholly good and others as wholly bad; but shall rather lean to the more defensible position that none are completely right and none are completely wrong.



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